THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Whatever you wish, that you are; for such is the force of the human will when joined to the Divine that whatever we wish to be, seriously and with a true intention, we become. No one ardently wishes to be patient, modest, or liberal, who does not become what he wishes."—S. SMILES.

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FUNERAL OF MRS. MARGARET G. CLAWSON.

MARGARET G. CLAWSON, mother of President Rudger Clawson of the European mission, passed away in death in her eightieth year at Salt Lake City, Utah, February 10th, 1912. She died in full faith of the gospel, with the hope of a glorious resurrection.

She was born in Westport, Canada West, Ontario, but early moved with her parents to Nauvoo, Illinois, the gathering place of the Latter-day Saints; later going to Springfield, Illinois. She crossed the plains of Western America, still in company with her parents, in the year 1849, reaching Salt Lake City October 16th of the same year. From that day to the hour of her death she was associated with the Latter-day Saints in all the trying and at times heart-rending experiences of early pioneer life. She never faltered, but was true to her husband, her children, her people and her God. She was a woman of faith and good works, and has gone to the paradise of God to rest from all her earthly labors.

The funeral service was held in the Eighteenth Ward, Salt Lake City, on Monday, February 12th, 1912, and is reported to have been beautiful and impressive. Choice selections of song were rendered by a quartette of male voices, and also by soloists. The speakers were Elders Orson F. Whitney and James E. Talmage, of the Council of the Twelve, and Francis M. Lyman, President of the Twelve, and Seymour B. Young, of the First Council of Seventy. The remarks were appropriate and consolatory, and the spirit that pervaded the chapel in which the service was conducted seemed to have entirely banished the feeling of death.

President Lyman's remarks, like the utterances of the other

speakers, were indeed impressive, and inasmuch as he discoursed upon doctrines of the gospel which have a vital bearing on the hopes and expectations of the saints generally throughout the Church, it was thought that the readers of the *Star* would appreciate an opportunity to peruse them. Furthermore, those who have lost loved ones will no doubt get special comfort and inspiration from his sermon. The full text of President Lyman's discourse follows:

I did not come with any thought of speaking, but I wanted to come to this funeral. I have an appointment to meet in five minutes, but I shall not be able to meet it. I learned of the death of Sister Clawson in Oakley, Idaho, yesterday morning, and I wondered when the funeral would be held. The death of Sister Clawson reminded me of my experience at the death of President Woodruff. I never felt it was a death when he died. I did not when my mother died. She lived to be eighty-eight. Sister Clawson was about nine years older than I am. She lived a good, long life, and has gone to her reward; and has already, no doubt, received from the Lord the welcome plaudit, "Well done, good and faithful servant," for she has kept the faith and earned eternal life. Many of us will pass away without reaching the age that she has. I think I have just about reached the full age of man, seventy-two years, and she is nine years older—nearly ten. She has been a mother of men, has aided in the building of the house of Israel, and no doubt has accomplished a very great deal more than she ever realized. But she will realize it hereafter, when her posterity shall be numbered by legions. And she will stand as queen mother at the head of her posterity. I was not well acquainted with her. I was delighted to hear Brother Whitney talk about her, because he has always known her. But I have not lived in Salt Lake, not lived much where she has lived. I have been acquainted with Brother Clawson, known him as long as I have known anybody, nearly—and his boys, and her boys. I never happened to be acquainted with any of the girls. I suppose the family was made up of girls and boys like other families, and they were a fruitful stock; and her posterity will always be known, no doubt, among the children of men; and so far as I have known them, they have been very worthy.

I feel in the case of Sister Clawson, that we have no cause particularly to be sorrowful. Of course it is proper that we should mourn for the departure of our kindred, the separation from a mother, from a father. I have lost a father and mother. Among all the children of a large family, it fell to my lot to take care of my father and mother and to close their eyes in death. I always felt grateful that that privilege came to me. The other members of the family would have been pleased to have done all that I have done, but it happened to come my way. I was the eldest son of the family (though there was a sister older than myself), and I had

always taken a leading part in my father's family—they have always been like my own family—and my mother's family and kindred, the Tanner family. I have always had a heart large enough to embrace them all, and to care for their genealogy—that is, their current genealogy, those that were born and lived and died—and I have always felt that the labors of this life are serious, serious and very difficult, very difficult, and that people generally will be punished. Nearly everyone will need some punishment, and will get it, no doubt. But finally, I take it, that the children of men will be saved, that they will not be lost, they will not be damned forever, but generally will be saved—that there will be no women, I think, lost at all. I think that women will all be saved, especially if they will do about right. The question came before us, I think, last Thursday in our council. It was sprung by someone that was a little curious to know whether there were any women "sons of perdition." I think we came to the conclusion that there were no female sons of perdition. I think that was about the understanding that we reached. The women will all be saved, and there will be very few *sons* of perdition.

Most men born in the flesh, who were true in their first estate will finally be redeemed, and have part in the Kingdom of God. They may not have all of it. They won't. The great majority of them will come short of a fullness of the glory of God. But generally they will be saved. When I learn that there will be so few that will be entirely lost, I take it for granted that the children of God have more goodness than evil, that they are generally good. They are not so good as they ought to be. None of us are. But, as a rule, the children of God will be good and will be saved with a very great and important salvation, though they may miss the celestial glory and even the terrestrial glory. But those that have part and salvation in the telestial kingdom—that great multitude—will have joy far beyond what we would think they would naturally be entitled to. And they will have all that the Lord can get them to receive. So that all our brothers and our sisters and our neighbors and kindred, our friends of all Christian denominations, and infidels and so forth, that learn later—who would not believe, could not receive the Spirit of God here, have not been found in the proper condition to receive at the hands of the Lord the gracious mercy and blessings He has to bestow upon them, will finally repent. Without repentance there is no salvation in any degree of glory, and it is only those who have departed from the truth, and have abandoned the truth and defied the Lord, that will finally be lost; for where there is repentance, which is the gift of God, men will be saved, and no man will be entirely lost who attains to the spirit of faith and repentance.

It gives me very great joy and very great satisfaction to know that finally the children of God who have been worthy to enjoy an estate and a probation upon this earth, as you and I have,

will finally be gathered into the fold, and have all that the Lord can persuade them to receive. There will be a great multitude of them who will go into the presence of the Father and Son and dwell in their presence forever, and receive the welcome plaudit our sister has already received from the Father, "Well done, good and faithful servant, enter thou into the joy of thy Lord." There will be a great multitude, a very large percentage of the family of God who will attain to celestial glory and the various degrees of glory and shades of glory that are in that kingdom. And then more in the terrestrial, for that will take those honorable men of the earth, that have been, that are now, and that ever will be—who have not received the truth and would not receive it; have not received it, and would not receive it, if the gospel had been in their way. They will come to a lesser degree of glory. And finally, those in the telestial kingdom, that have been wicked and abandoned themselves to all kinds of evil and wickedness, will be found willing and ready, after they have endured enough, to turn to the Lord and receive the gift of faith, the gift of repentance, and baptism for the remission of their sins, for these principles must prevail where men obtain salvation.

Now, I will be talking if I do not quit pretty soon. But I rejoice that I have this privilege, for the sake of my brother Rudger—to mention his name here, for he and I have been almost like twin brothers. We have been devoted and true to each other, as all our council are. And I regret that he could not be here. I received a very splendid letter within the week from Brother Clawson, two pages of closely-written matter. I presume that his heart will be like mine would be in regard to the loss of my mother and my father, if I could not have been with them, to acknowledge the hand of the Lord, for she has lived out her days, and has not died until her time came. It came, and she was fully ripe for this change, and there was not any death in it.

As I was going to say in regard to President Woodruff, I was on the stand in Kanab, though my brother who was with me—I am not sure but it was James H. Anderson—was talking. The message came to me that President Woodruff was dead, and we were required to start immediately home, come home as soon as possible. And so we started, and traveled nearly all night. We were given a bed on the floor in one of our friends' homes, the best they could give us, and I dreamed of President Woodruff, and I dreamed he was not dead, that it was a mistake, that he was not dead; and it banished from my thoughts from that very moment until the present any thought of President Woodruff being dead. He had departed, he had gone back to where he came from, but he did not go back dead. He went back alive. And so has she. Never more alive in their lives than when they have departed and gone directly into the presence of the Father; and all men will, good, bad, and indifferent. They return directly—so we learn

from the revelations--to the presence of the Father, and receive a partial judgment, and are classified, and placed just where they belong. I never felt that President Woodruff was dead, and I was plagued when I met Owen, his son. I could not look serious. I could not feel serious. I found that Owen was feeling a little serious, and I felt to chide myself for the light-heartedness that seemed to possess my soul. Although his father had gone, lived such a splendid life, accomplished such a marvelous work, I never felt there was any death at all in the departure of President Woodruff. I do not in any who live to a fairly ripe age. In fact, I feel fairly resigned when they die at any age. I think it is about the best thing they can do.

I do not worry or trouble. I have had my family die, my people die at all ages, from the beginning of life up to a great age; and I have learned to feel that it is all right, all right, if they die in the Lord, in the faith, and have served the Lord. It makes little difference as to the length of time. I am sorry for those who live, for I think we are all in danger, because we do not know what a day will bring forth, do not know what our lives will be to-day or to-morrow, do not know what kind a spirit may possess us, or what evil may come upon us, for we are in a serious and a very dangerous world—and yet a splendid world. I intend to stay here just as long as I can, and advise you to do the same, and see how good you can be and follow in the footsteps of all those who live faithful to the end. Brother John Henry Smith went out without any notice, any warning whatever. The danger signals had manifested themselves in his life right along. He might have taken notice and warning that he was liable to die at any time. Anybody else would have died long before he did. He held out; but finally departed at the very pinnacle of his greatness and glory and success in this Church and kingdom. Never was a better moment in his life for him to die than when he did die. I hope I will die just as fortunately—and you all, too.

And we need not feel so serious about death, it is nothing like so serious as birth. Nothing like it at all. Because we are stepping into better conditions, safer conditions—absolutely thwarting Satan and escaping his power, not only for the one turn, but for eternity. He will have no more power over us at all, if we serve the Lord and submit ourselves to the will of God, keeping His commandments. We will have baffled Satan and have won the victory and entered into the joy of the Lord, and that will endure. Then we will have a long time and a good time. We only have a little time here, with much hard work, many difficulties and trials and hardships and dangers to pass through, serious things. And I congratulate the family who have such a mother. I congratulate the husband who has had such a wife, so faithful and so devoted and so true, at the foundation, the very foundation of a branch of a house of Israel. God bless it forever.

May the Lord be with us and bring comfort and joy and consolation to our hearts and souls, that we may acknowledge the hand of the Lord in all our experiences, and especially when we have come to the end—for that is where she has arrived. She has come right to the end, to the finish, just as the Savior did upon the cross. He had finished His mortal career, His mortal mission. May the Lord bless you and comfort those who mourn to-day, and comfort Brother Rudger, who is away from us, and comfort the family and bless them, and enable them to be consoled and acknowledge the hand of the Lord in the departure of their mother and the wife; and that you and I may also be consoled and comforted in the losses that we have sustained, for these are the losses of the common lot of mankind. God bless you, my brethren and sisters immediately mourning, and all in the house here to-day. I pray in the name of Jesus. Amen.

MINUTES OF NOTTINGHAM CONFERENCE.

A CONGREGATION of over a hundred saints, friends, and investigators were present at the opening session of the semi-annual conference held in Cobden Hall, Nottingham, Sunday, March 3rd, 1912, at 10:30 a.m. In addition to these, President Rudger Clawson, of the European mission; Elder Frederick R. Woolley, of the Liverpool office; Elder Alvin Sessions, of the Birmingham conference; Elders H. M. Brown and Edward Williams, of the Hull conference; President Thomas S. Wheatley and nineteen elders of the Nottingham conference were present.

Invocation by Elder T. Fred Hardy. Sacrament was administered by Elders John H. Watkins and J. W. Haslam.

President Thomas S. Wheatley cordially welcomed all present to the conference. He requested their faith and prayers on behalf of those who would address the meetings. Was pleased with the general condition of the conference. He reported an increase of tithing paid in 1911 over that of 1910. Felt to congratulate the saints in this regard. Said the Lord had answered the prayers of the elders in behalf of Elder Nephi D. Beckstrand, who was rapidly improving. Admonished the members to be strong in resisting temptation. Invoked the blessing of the Lord on all.

Elder John T. Hales explained that the elders are in the world to enlighten it with regard to the Scriptures. There is a great disregard among men for the simple truths of the gospel. The world seemed to prefer falsehood to truth. Bore an earnest and impressive testimony.

President Clawson felt that the Lord was with the conference and that they would have a time of refreshing. Spoke of the labors of the elders. Some of them were tried severely, but the Lord loveth those whom He chasteneth. Referred to an effort being

made to bring the "Mormon" propaganda before parliament in a false light. Recalled agitation of last year, summarizing it briefly, and showing its outcome as a failure. Spoke well of the rendition of the anthem, "Daughter of Zion," by the choir. Said Zion was established in the tops of the mountains of the American continent, and that there our first parents dwelt. "Daughter of Zion, awake from thy slumbers, for thy foes shall oppress thee no more." The foes of the daughters of Zion, he said, were sin and spiritual darkness in high places. Virtue is her strength—the pearl of great price by which she will conquer all her deadly foes.

Prayer by Elder A. T. Hensen.

In the afternoon, after congregational singing, and prayer by Elder L. M. Brown, the general and local authorities were presented by the secretary and sustained without dissent.

Elder F. R. Woolley said he had but recently come from Utah, and could testify to the integrity and moral cleanliness of the "Mormon" people. They were accused falsely of advocating vicious doctrines, which made proselyting difficult. Read and commented on some of the "Articles of Faith," showing that the teachings of "Mormonism" were true and scriptural.

Elder T. Fred Hardy said that the gospel did not originate at the coming of Christ, but rather was understood from the foundation of the earth. Explained that men of God as far back as Adam understood it. The fullness of the gospel was not given until the time of Christ because of the inability of the people to live it. Spoke of the apostasy and the restoration of the gospel.

President Clawson felt dependent on the Spirit of the Lord. Read a newspaper clipping showing the dim light of dominant churches. "Men of church prominence generally act according to their light," he said, "but often their 'lights are dim and their visions narrow.'" Spoke of the high ideals held by the "Mormon" elder. Read a personal description of Christ, also His death warrant, and commented upon them, showing the flimsy character of the charges against Him. Pontius Pilate, he said, could not wash his hands of the blood of the man whose death warrant he had signed. Feelingly described the ignominious sufferings and martyrdom of His apostles, comforting the saints by these trials, for "The servant is not greater than his master."

Prayer by Elder Orval L. Thomas.

At the evening service the room was filled with an eager, earnest audience. The labor and statistical report of the conference for the past six months was read.

Elder M. H. Love referred to the scepticism of the world in regard to Jesus Christ being the Son of God. "Mormonism" is in the world to tear off the cloak of mysticism with which Christian philosophy had covered the Father, and is rapidly covering the Son. Proved Him to be literally the Son of God, and a revelation

(Continued on page 159.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 7, 1912.

EDITORIAL.

"MORMONISM" VERSUS FICTION—A REJECTED LETTER.

THE following correspondence, which is self-explanatory, will doubtless be of interest to the readers of the *Star*. Our purpose in publishing it at this time is to show the unfairness of the press oftentimes, and we may say usually, when dealing with the widely discussed question of "Mormonism." People frequently put the following question to the writer, and also to our missionaries, "Why don't you answer these bitter attacks made upon you through the newspapers? Editors would be glad to present your views." The answer is obvious. To have a letter rejected and returned is a common experience of the Latter-day Saints. They are an unpopular people, and since they follow closely the teachings of the Savior and His disciples, who in their day were unpopular, they may reasonably look for just such treatment as they (and the former-day saints) received at the hands of those who should have been their staunchest friends. They brought to the world a message of peace, love, hope and salvation, but were reviled, despised and rejected of men. So it is and has been with the "Mormons," and they have come to realize to the very uttermost the truth of Christ's emphatic announcement to His followers: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15: 18-20.)

The correspondence herein referred to follows:

February 28th, 1912.

Editor *Tit-Bits*, London.

Sir:—

IN your issue of February 24th, 1912, appears an article entitled, "What Mormonism really is. Revelations concerning a notorious sect which is carrying on a dangerous propaganda." I wondered while reading it if you really wished, as Editor, that your readers

should know what "Mormonism" is, and I came to the conclusion that should such be the case you would be willing to give space in your columns to both sides of the question. You have evidently taken an unfavorable view of the "Mormons" and make a number of statements derogatory to their character and teachings, although you do not state clearly and correctly what their teachings are. In addition to what you have already published in the article referred to, you signified your intention to give space next week to the views of a well-known lady reformer (?) by the name of Miss Winifred Graham. Will you be equally fair to the writer, a reader and admirer of *Tit-Bits*, and give space in your valuable columns for a few lines on the other side of the question? Your article reflects seriously and strongly upon the character of the Latter-day Saints, or "Mormons," as they are commonly called. I not only offer my own testimony in refutation of the many charges brought against them in the public prints, but in confirmation of the good character of the Latter-day Saints I submit the views of two or three widely known and respected people, whose opinions have weight and influence in the world at large. First let me give you the opinion of Theodore Roosevelt, ex-President of the United States, as published in *Collier's* magazine, April 15th, 1911:

"I have known Mormons whose standard of domestic life and morality and whose attitude towards the relations of men and women were as high as that of the best citizens of any other creed; indeed, among these Mormons the standard of sexual morality was unusually high. Their children were numerous, healthy, and well brought up; their young men were less apt than their neighbors to indulge in that course of vicious sexual dissipation so degrading to manhood and so brutal in the degradation it inflicts on women; and they were free from that vice, more destructive to civilization than any other can possibly be, the artificial restriction of families, the practice of sterile marriage; and which ultimately means the destruction of the nation."

Mr. Hubert Howe Bancroft, one of the greatest American historians, is accepted by all of the great living writers of history and broad-minded and learned men as reliable authority on any subject upon which he may write. He has written over twenty histories of the different states and races of the people of America. His history of British Columbia is regarded as the most authentic of any ever written of that English possession. Mr. Bancroft has the largest private library in America—it is valued at over $750,000.00. In 1890 he wrote a history of the State of Utah. The following is what he said of the "Mormon" people, as recorded on page 686:

"Before striving to regenerate the Mormons, it would seem that congress (United States) should have attempted a regeneration of the gentile portion of the population of Utah. At the time when the Edmunds bill was passed, in 1882, all the keepers of brothels, and nearly all the gamesters and saloon-keepers, were gentiles. Two hundred out of the two hundred and fifty towns and villages in the territory contained not a single bagnio. Until gentiles settled in Salt Lake

City there were seldom heard in its streets or dwellings oaths, imprecations, or expletives; there were no place hunters or beggar-politicians; there was no harlotry; and there was neither political nor judicial prostitution. The Mormons were a people singularly free from vice—unless that can be called a vice which forms part of the tenets of their Church—and they were one of the most industrious, sober, and thrifty communities in the world."

Dr. C. F. Aked, formerly pastor of Pembroke Baptist Church, Liverpool, now of San Francisco, California, made the following allusion in a speech delivered in August 1911:

"I admire the 'Mormon' people for their great religious faith and their stand in the matter they take—that is, they observe the laws of the land in spite of what they believe to be right in their religious teachings. They are religious of the twentieth century religion and have become reconciled to its ideas, believing as they do in God and Christ and His gospel and have shown a growing and greater appreciation of God in forms perhaps slightly different from our own, but all the same they are true Christians—practical ones and good citizens."

I have other interesting and favorable opinions concerning the "Mormons" by prominent, well-known people in the business and social world, but do not offer them to you lest I should be intruding upon your valuable space. I trust you will publish these few lines as an act of justice and fair play. I have discovered that the English people usually stand for equal rights and fair play. I presume that *Tit-Bits* is no exception to the rule.

I am, with great respect, dear sir,
Yours sincerely,
RUDGER CLAWSON,
President of the European Mission of the Church of Jesus Christ of Latter-day Saints.

The foregoing letter was accompanied by the following personal note:

February 28th, 1912.

Editor *Tit-Bits*, London.

Sir:—

I trust that the communication herewith will be acceptable to you for publication in your influential and widely-circulated paper. If not, would you kindly return same to me with the reason for its rejection, in which event I might be able to meet the objection to your satisfaction. All we want, all we ask for, is a fair and impartial hearing. Let the public judge of the merits of the case.

If this question is of sufficient interest to you to send a commissioner to our headquarters here in Liverpool, we would be pleased to give him, without reserve, any and all information we have on the subject, that the public generally may be enlightened. We are not working in the dark or "behind the scenes," but in the broad daylight of public observation. We do not fear investigation, but rather court it. We want the English people to know

what we teach and what we are doing, and if you will assist us in this matter by sending your representative to our office for reliable information, it would be greatly appreciated.

I am, with respect,

Yours sincerely,

RUDGER CLAWSON.

The letter first given was returned to the writer with the following brief reply:—

Editorial Department, *Tit-Bits*,
London, February 29th, 1912.

RUDGER CLAWSON, ESQ.

Dear Sir,

I am in receipt of your letter of February 28th, which I have read with considerable interest. I have no wish at present to start a controversy in *Tit-Bits* about the merits or demerits of "Mormonism." All I wish to do is to arouse the interest of my readers in the subject and to place before them in the form of fiction a number of instances which will give them an idea of life as it is said to exist in Utah. I have already made arrangements with a well-known lady novelist, Miss Winifred Graham, who has given a great deal of time to the study of "Mormonism," to write specially for *Tit-Bits* a "Mormon" serial, which will appear from week to week, and if, after the story has been completed in my columns, you care to favour me with any comments upon it, I shall be glad to hear what you have to say. In the meantime, as requested, I return the enclosed contribution and express my thanks to you for having sent it along.

Yours faithfully,

For the Editor,

C. W. J.

One would naturally suppose that if the editor of *Tit-Bits* really desires to arouse the interest of his readers, who are numerous, in the subject of "Mormonism," he would be willing to publish facts and figures concerning them, or in other words, the actual truth rather than resort to *fiction*. Evidently he prefers fiction, and assumes as well that his readers also prefer it. This is a sad commentary upon the present status of journalism in Great Britain. It might be pertinent to ask the distinguished editor of *Tit-Bits*, in the event he wished to arouse the interest of his readers in the Church of England, or in the Baptist or Methodist or Catholic churches, would he employ a novelist to furnish him with copy, based on fiction, and close his columns against the truth? It is well known that the Roman Catholic Church is unpopular in England, but we seriously doubt if he would use a weapon to fight it such as is being forged to stab the people of Utah. This weapon is a serial story entitled, "The Sin of Utah," a *fiction* by Winifred Graham.

Attention is particularly called to the fact that inasmuch as Miss Graham is about to hurl her deadly (?) shafts at the "Mormon" people of Utah, in addition to what she has already said about them in *Tit-Bits* on March 2nd, the writer simply furnished the Editor with the opinions of some prominent, well-known and respectable gentlemen, testifying to the good character of the "Mormons" in Utah, and the admirable social and civic conditions to be found in their cities and towns. The Editor promptly rejected the letter and refuses to publish the opinions of these men, but is willing to accept and send broadcast the *fiction* of Miss Graham. We ask is it fair? is it considerate? is it just? Let the public judge.

Miss Graham's credibility can be properly estimated by the following statement which appears in her March 2nd interview: "Indeed, it would be easier to escape from a Chinese temple than for a girl to leave Utah, if the Latter-day Saints willed it otherwise." Miss Graham knew when she gave expression to the statement that she was uttering a point blank falsehood, a wicked, contemptible lie. We challenge her for the proof. A simple declaration will make the matter clear to any candid reader. Utah is one of the States of the United States and is therefore under the general jurisdiction of the United States Government. Salt Lake City, the capital and principal city, is governed jointly by "Mormon" and gentile city officials, which is also the case with all the large cities of the State. Four great overland railroads center in Salt Lake City, namely, the Union Pacific, the Denver and Rio Grande, the Salt Lake, Los Angeles and San Pedro, and the Western Pacific. Other great systems have their eye on this important inland city, and are heading that way.

Salt Lake City in particular, and Utah in general, have a large gentile population, with churches representing all the leading Christian sects of the day. Many of the district judges are gentiles, and the chief justices of the Supreme Court of Utah are men who are in no way connected with the "Mormon" Church, which leads to the observation that the machinery of the Courts and the administration of the law are to a much greater extent under the direction of the gentiles than of the "Mormons." In view of these pregnant facts, would any sane man conclude that a girl, "Mormon" or gentile, could be held unlawfully and against her will a prisoner in Utah? No, and let it be distinctly understood that *girls*, as well as men and women, enjoy quite as much personal freedom in Utah to come and go at will as they do in England, or in any country on earth, or even in Miss Graham's home town.

We have been thus explicit because, if this fair (?) writer of *fiction* is detected in a barefaced lie, as in this instance, her other numerous misrepresentations, as appear in her novels entitled, "Ezra the Mormon," and "The Love Story of a Mormon," and other publications, past and future, will find but little credence

among fair-minded, thoughtful readers. On the other hand, they will quickly find their way into the waste-paper basket, where they properly belong.

RUDGER CLAWSON.

Notice to Traveling Elders.—The foregoing article—"Mormonism" *versus* Fiction: A Rejected Letter—will be issued in the form of a tract and be offered for sale at headquarters, at the usual price. All orders will have prompt attention.

CONVENTION OF CONFERENCE PRESIDENTS.

(*Continued from page 135.*)

The evening session commenced at 7:30 o'clock by singing, "I know that my Redeemer lives." Prayer by Elder Hugh Ireland. Singing, "Hark! listen to the trumpeters!"

The hearing of reports from the conferences was resumed.

President Robert A. Brighton (Leeds) expressed his pleasure at having the opportunity of meeting in convention to discuss the affairs of the mission. He counted it a privilege to come out into the mission field. He had come with the object of doing good. He felt that one's whole soul should be given to the work. Tracting was something he had learned to take great delight in. It was hard for him at the commencement, but he had grown to like it. He felt that the elders ought always to ask the blessing of the Lord upon their work. He met many who were opposed to our teachings, but, after talking with them, generally left a better impression on their minds. In the Leeds conference the last few months a good deal of visiting had been done, and comparatively little tracting. He had received good reports of visiting with saints and investigators. They had visited many who were not attending meetings, and as a result now had a better attendance. He had urged the people to keep the word of wisdom, and some who had not recognized its importance, had now begun to observe that command. They should urge the people to keep the commandments of God and should set them an example. He believed the people needed to be talked to on temporal as well as spiritual matters. All branches reported many strangers coming to meetings. He testified that Joseph Smith was a true prophet of God. Prayed that God would enable them to be faithful and true, and help them in all their labors.

President L. E. Williams (Manchester) felt honored to be called as an ambassador of truth, and to preside over one of the conferences. He hoped to make a success of the work. The elders in this conference were doing their best to spread the gospel. Some of the elders are young and need the love and help of their brethren. During the cotton lockout this conference was much affected. The record in tracting was low on account of the

weather. The elders had done a good deal of visiting among the saints and investigators. There was a good prospect for getting converts. The anti-"Mormon" pictures had been showing in several of the Lancashire towns, and some of the meetings of the saints were well attended as a result. The ministers were trying to injure them, but fair-minded people did not approve that. The saints generally seemed to be united and one with the elders. He felt that the responsibility of a conference president was very great. Desired to prove worthy of his calling. He testified that Joseph Smith was a true prophet of God. The elders are clothed with the priesthood and authority of God. He prayed that the Lord would bless and assist them in their work and enable them to bear a faithful testimony to the truth.

President Alma L. Riggs (Sheffield) welcomed the conference presidents to Sheffield. He felt well in his calling, though he felt his weakness in accepting the office of president. This conference was in a good condition. They had six branches and only thirteen elders. The meetings were not so well attended as they ought to be, but there was an improvement. Some of the saints complain of not being visited often enough, but they had not enough elders to visit them. They had very good meetings in all the branches. The work was progressing throughout the conference. They had several applications for baptism, but they had urged those applying to investigate the principles thoroughly. The saints were calling for more meetings, and there are many investigators. There is great need for more elders. Agitation had roused much investigation, and they had many friends. President Riggs, continuing, said they were there for the benefit of the race, and should love each other and labor unitedly in all things. Sacrifice is the way to blessings. The Latter-day Saints are making great sacrifices to get the truth before the people. He hoped they would all merit and secure at last the reward of the faithful.

President J. Eugene Lichfield (Newcastle) was pleased to exchange ideas with the presidents and receive instructions from the president of the mission. He had been visiting in the conference and found things generally in good condition. The work is progressing, and the elders are very energetic, as a rule. The picture-shows had been in some of the towns. They had followed up with the tracts. There had been an increase of investigators. Their halls were filled as a result in many places. The saints were coming out better. Some anti-"Mormon" meetings had been held on the streets. The elders had held meetings also. He encouraged the holding of street meetings. The conference was in a good condition financially. He felt well in the work. He had a testimony of the gospel and desired to do his duty to the utmost of his power. Felt that he had the support of the elders in the conference. He rejoiced at the opportunity to bear testimony of the

gospel to the people. Trusted the Lord would help them and make them adequate to every duty.

President James B. Walkley (London) endorsed all he had heard at the convention. Had presided at the North London branch until recently. All was going harmoniously there. He would do the best he could with the material he had. They needed more elders in the London conference. He had made up his mind to keep all the commandments of God. Knew that so long as he lived right he would have the Spirit of God to guide him. It had been with him from infancy, and had led him to look for the true Church of God. He was prepared by the Lord for the reception of the gospel. He always felt that there was a people who had the truth. The greatest glory that could come to man was through faithfulness in the Church of Jesus Christ of Latter-day Saints. If we have an eye single to the glory of God, we will never go far astray. We have the authority of God, and if we use it rightly we will be blessed. The whisperings of the Spirit of God bring peace and light to us. He prayed that the Lord would bless them in their labors.

President Clawson expressed his pleasure at hearing the reports of the presidents. He had placed no restriction on them, and congratulated them on the spirit of patience they manifested. They had enjoyed a rich outpouring of the Spirit of God that day. It would be necessary to adjourn till the next morning. Their work was not yet done. There still remained some questions to be discussed. There was no division amongst them. They had their views, as men of reflection should have; but they were absolutely one in purpose and determination. Concluding, President Clawson said:—"I pray that the Lord God Almighty will bless you, that the spirit and power of your calling may continue to be with you. I rejoice that we are united in our work—that we can see eye to eye. How precious are these conventions! May the Lord bless and prosper you all abundantly is my earnest prayer."

Singing, "Praise God from whom all blessings flow." Prayer by President F. B. Hammond.

The meeting adjourned to re-convene next morning.

(To be continued.)

MINUTES OF NOTTINGHAM CONFERENCE.

(Concluded from page 151.)

of His form and likeness. The revelation given Joseph Smith was real, as the facts of the case prove, and is a clear evidence of the divinity of Christ. Referred to the moral condition of the world and its disregard of spiritual things as signs of the latter days.

President Clawson said "Mormonism" was a living, active, vital force. Referred to its extent and magnitude. Admired men who had the courage of their convictions, and felt pity for those who

condemned a cause without a hearing. Defending the Latter-day Saints, President Clawson said they courted the fullest investigation, for their lives would bear the closest scrutiny. It was well known that an elder of their Church could not stand for a day if he surrendered his virtue. Some pretended ministers of the gospel were warning people against them, but he ventured to assert that there was no congregation in Great Britain whose morals would bear stricter investigation. He ridiculed the suggestion recently made in *Tit-Bits* by Winifred Graham that anybody could be kept in Salt Lake City against their will, and pointed to the fact that in that city there were sixty thousand "gentiles" against forty thousand "Mormons." Their teaching was founded squarely and solidly on the Bible, and they believed in faith, baptism, repentance and the giving of the Holy Ghost by the laying on of hands. Their conception of the Deity was one Lord, yet three—one in mind and purpose, yet three distinct and separate personalities.

President Wheatley thanked those who had helped to make the conference so successful and besought those present to give heed to the truths that had been spoken.

President Clawson pronounced the benediction at 8:45 p.m.

During the sessions, under the able leadership of Elder Arthur T. Henson, excellent music was furnished by the combined choirs of Nottingham and Leicester branches. They, with Sister Lizzie E. Noble as an able organist, rendered the following anthems: "Daughter of Zion," "Hearken unto Me," "Let the Mountains Shout for Joy," and "The Heavens are Telling," the latter being taken from Handel's "Creation."

Visitors were accommodated with a luncheon prepared by the Relief Society.

President Clawson met with all the elders previously mentioned in a spirited and instructive Priesthood meeting on the Saturday afternoon preceding the conference.

On Saturday evening, the Nottingham branch entertained President Clawson and Elder F. R. Woolley at a concert in the Mechanic's Hall. A musical program was well received by an enthusiastic audience—encore after encore being demanded. The guests expressed themselves as having had a musical feast.

MILTON H. LOVE, Clerk of Conference.

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